THE
# LIGHT OF TRUTH

— OR —

# SIDDHANTA DEEPIKA.

*A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.*

***Commenced on the Queen's Commemoration Day*, 1897.**

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## TRANSLATIONS.

### THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(*Continued from page 8 Vol. V.*)

**Adhikarana. 4.**

**Contemplation of Brahman (in the symbol is meant,) because of His supremacy.** (IV. i. 5.)

In regard to the contemplation of symbols,a doubt arises as to whether the devotee should regard the symbols,—such as the mind, the sun etc.,–as Brahman, or he should regard Brahman as the mind, etc.

(*Pürvapaksha*):—We should regard Brahman as the mind, etc., and thus contemplate Brahman, inasmuch as He alone is the dispenser of fruits.

(*Siddhánta*):—As against the foregoing we hold as follows: "Superior to the universe is Rudra;* in these words the sruti speaks of Brahman as the supreme; and therefore we should regard the mind and the like inferior objects as Brahman. In the ordinary world, indeed, one regards a man of inferior rank, such as a king's servant, as the king himself, and serves him as though he were the king himself. None, on the other hand, serves a king regarding him as a servant. Propriety indeed requires that all should bow down before that Being only who is Superior to all others. Accordingly, we understand that the Supreme Brahman is the Being before whom all should bow down,verily because, He is superior to all others. In the Mahânârâyana-Up. 12, it is said that all worship should be directed to Him alone who informs all, to that Supreme Brahman whose attributes are mentioned in the Mantra, and to none else under any circumstances whatsoever.

Moreover, this Supreme Brahman (Parabrahman) has been defined to be the Being who is worshipped as the Supreme. To explain. The Taittiríya says:

> "He, to whom all bow, is the head; Dharma is the forehead; Brahmâ is the upper jaw, sacrifice is the lower jaw, Vishnu is the heart; Samvatsara (Prajapati) is the organ of generation:,"* and so on.

* Mahanar, 10-19.

* Tai. Aranyaka. 2-19.

In this description of Sîmsúmâra, the Parabrahman or Siva is distinguished from Vishnu, the heart, and other members, simply because Sìva is superior to all others, and He is designated as the head, the principal member, by an expression which embodies His essential character as the object of all worship. Even at the end of that section, the sruti speaks of Him alone as the Lord of all bings and as superior to all beings, and concludes by saying that He is the Being to whom all worship is ultimately due, because, He is superior to all: "My others, bow is to Thee, my bow is to Thee, all bow is to Thee." In the passages like "Bow to Thee, to Rudra, to Anger," * He is again and again referred to as the object of all worship, for the very reason that He is superior to all others.In the ordinary world, indeed, people worship him most who is great in power,and so on. Thus,the Supreme Brahman is the Being that is superior to all others, as the object of all worship, associated with Umâ, possessed of divers eyes, the One Being who can be designated by the term 'Isvara.' All symbols such as the mind become objects of worship because they are found pervaded by Him who is superior to all others, who is worthy of being worshipped by all. Hence the sruti speaking of such extremely low animals as dogs and kings of dogs, as the objects of worship, simply in view of their being pervaded by Brahman who is superior to all others.

Wherefore, inasmuch as lower beings are found to command our regard in virtue of their relation to the higher beings, we conclude that in contemplating the mind, etc., we should regard them as Brahman who transcends all.

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### Adhikarana 5.

**And the ideas of Aditya, etc., (should be contemplated) in the member, because it stands to reason. (IV. i. 6).**

In the preceding Adhikarana it has been said that, because of Brahman's superiority, A'ditya, and others should be regarded as Brahman, in our contemplation (upâsana) of them. Now, a doubt arises as to whether, in such contemplations of members of sacrifices (Karmângas) as are enjoined in the words 'He who burns here, upon Him let a man meditate as udgîtha,'* we should contemplate Aditya, etc., as udgîtha, or in the reverse order.

* Tait. Sam. 4-5.
* Chh. 1-3-1.

(*Pûrvapaksha*):—What would at first sight appear? It would appear that, inasmuch as udgîtha, etc., and Aditya, etc., are both alike factors of sacrificial rites, and both alike manifested forms of Brahman, no fixed rule can be laid down as to the one way or the other.

(*Siddhânta*) :—As against the foregoing, we hold as follows: Since A'ditya and others are the objects of worship in sacrificial rites and are therefore superior, udgîtha and the like which are mere members of sacrificial rites should be regarded as A'ditya, etc., for, it is possible that the udgitha and other factors of sacrificial rites produce greater results, when improved by our contemplation of them as A'ditya, etc. Indeed, the passage of the s'ruti—"Whatever one performs with knowledge becomes more powerful,"* gives us to understand that the very thing which, when performed by itself, is possessed of power, is productive of greater results by way of becoming more powerful, when improved by knowledge. Thus, notwithstanding that both are alike essentially one with Brahman, and so on, still, because udgîtha, etc., are enjoined as sacrificial acts, because udgîtha, etc., are acts to be done and are, as such, means to ends, and because Aditya, etc., are things already existing and are, as such, of a different nature from udgitha, etc., and do not constitute means to ends, we conclude that udgîtha and the like factors of sacrificial rites should be contemplated as A'ditya and so on.

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### Adhikarana 6.

**(One should be) seated, because of the possibility. (IV. i. 7.)**

It has been explained in what particular way one should practise contemplation. Now, a doubt arises as to whether one should be necessarily seated during contemplation, or not.

(*Pûrvapaksha*) :—Because the S'ruti has nowhere laid down the rule that one should be seated during contemplation, and because contemplation, which is a mental process, is possible in all postures, there is no necessity for the upâsaka to be seated.

(*Siddhânta*) :—One should contemplate Brahman only when seated; for, to such a man alone one-pointedness of mind is possible. And the S'ruti does enjoin that the upâsaka should be seated:

* Ibid 1-1-10.

"At a retired spot, seated in an easy posture, pure, erect of neck, the head and the body ;

"Leading the highest order of life, restraining all the sense-organs, and having saluted his own Guru in devotion, regarding the heart-lotus unstained and quite pure, and in its centre contemplating Him who is free from all taint and grief ;

"The Unthinkable, the Unmanifest, whose forms are endless ; S'iva who is tranquil, immortal ; who is the womb of Brahmâ, and who is devoid of a beginning, middle, or end ; the one, who is Intelligence and Bliss; the Formless, the Wonderful;

"Him whose help-mate is Umâ ; who is the Supreme Lord, Mighty, Three-eyed; Dark-necked and Serene. Having meditated thus, the sage reaches Him who is the womb of all beings, the Witness of all, transcending darkness."‡

So says the Kaivalya-Upanishad. Wherefore, one should contemplate Brahman only while seated.

**And because of meditation.** (IV. i. 8.)

And because by the following passages we are given to understand that Upâsana, which brings about the break of the bond, is the same as Dhyâna or Meditation :

"Having meditated thus, the sage reaches Him who is the womb of all beings."*

"It is the Cause that should be meditated upon in the middle of ether (âkâsa), He who is endued with all powers, who is the Lord of all, the source of all Good (Sambhu)."†

"Only by the churning of meditation."

And the verb *Dhyai* is used in the case of persons whose bodily members are inactive, whose eye-sight is steadily fixed, whose mind is directed towardss one object alone, as when we say "the crane meditates," "Kinsmen meditate upon the absent person." Moreover, one-pointedness of mind is quite necessary for Dhyâna, which is an unbroken current of thought like the current of oil, interrupted by no alien thought of a different kind. Wherefore we should necessarily observe the rule concerning the sitting posture for success in Dhyâna.

‡ Kaivalya-Up. 4, 5, 6 and 7.

* Kaivalya-Up.

† Atharvasikha.

**And (the word is used) with reference to the motionlessness.** (IV. i. 9.)

"The Earth meditates as it were, the mid-region meditates as it were."* In such passages as these the word "meditate" is used because the earth, etc. are motionless ; wherefore one should contemplate only when seated. Indeed, the current of meditation is possible only to him who is seated, as he is then motionless like the earth, etc.

**And the Smriti says the same.** (IV. i. 10).

"Having in a cleanly spot established a firm seat, neither too high nor too low, with cloth, skin, and *kusa* grass thereon ;

"Making the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated there on the seat, practise yoga for the purification of the self."†

In such passages as these, the Smriti enjoins that the upâsakas should be seated ; wherefore, one should contemplate Brahman only when seated.

## Adhikarana—7.

**Where concentration (is possible), there (meditation may be carried on), owing to the absence of any difference.** (IV. i. 11)

It has been said above that it is necessary that the Upâsaka should be seated (during meditation). Now, a doubt arises as to whether as in the foregoing case, there is any rule, or none as to time and place.

(*Pûrvapaksha*) :—It is but proper that there should be (a fixed rule). Just as a particular direction, a particular place, and a particular time are enjoined in the sruti with reference to sacrificial rites —"He who is going to engage in Brahma-Yajña shall do so in the eastern direction ;" ‡ "Let him sacrifice by Vaisvadeva in a place sloping to the east ;" "They sacrifice by Pinda-Pitriyajña in the afternoon ; '—so also, it is but proper that, in this case also, there should be a rule as to the direction, etc.; for, the practice of Upâsana is an act enjoined in the sruti.

(*Siddhânta*) :—There is no fixed rule as to the direction, etc., in the case of Upâsana. Concentration is indeed the primary requisite for meditation. Certainly this does not require a particular direction, time,

* Cahh .Up. 7-6-1.

† Bhagavad Gita. vi. 11, 12.

‡ Taitt, Ara. 2-11.

or place. Where there does not exist any cause for attachment, hatred and other such evil passions, there indeed the mind attains concentration. So much alone is necessary, as taught in the sruti, "let him be seated at ease in a solitary place."‡ As to the statement "It attains infinite proportions when done in the presence of Siva," it refers to *Japa* or mere repetition of mantras. It does not refer to meditation, which, however, may be practised even there, provided that concentration, the primary requisite, is attainable. Wherefore, there is no rule as to time, place, or direction, in the case of Upásana, which is the same as meditation, and for which concentration alone is the necessary requisite.

## Adhikarana—8.

**Till death (Upasana should be practised); for even then, it is seen. (IV. i. 12).**

In the preceeding Adhikarana it has been made out that the Upàsana of Brahman requires no particular place, etc. But now we have to enquire whether it has an end or not.

(*Pûrvapaksha*):—Upâsanâ may be practised as long as one may wish to do so. Otherwise, it may be stopped.

(*Siddhânta*):—Upásana should be practised day after day till death. It should never have an end, inasmuch as the sruti enjoins Upâsana till death in such passages as the following:

"He who meditates thus day by day goes to Svarga."*

"He who behaves thus all his life reaches the world of Brahman."†

There should be no break, in the middle of the meditation of Brahman which leads to the state of Brahman. It is only when Brahman has been meditated upon by the Upàsakas as their own Self without intermission that the state of Brahman manifests itself in those Upâsakas. Hence it is necessary, for the manifestation of Brahman's nature, that the Upâsakas should meditate, without intermission, upon the Supreme Brahman, who is omniscient, ever-satisfied, self-luminous, self-reliant, whose powers never fail, whose potencies are infinite. Accordingly the sruti says that Brahman's nature manifests itself in the Upâsakas:

"In that most blessed form of Thine, O Rudra, which is gracious and attractive, which manifests itself in the sinless ones, do Thou, O Lord, that dost pour Thy blessings from the mountain-top, shine in Thy full splendour to us."*

To explain: *Rudra* is so called because, He expels (or *causes to run away*) from the Upâsakas the intolerable misery of samsâra which arises from various causes abiding in oneself as well as outside, and which has been running in a continuous stream of attachment for the body of Devas and the like, so that it has been firmly ingrained in one's nature by the beginningless sin (mala), karma and impressions (vâsanâs) of past experience. The supreme Brahman, Siva, the Supreme Lord (Paramesvara), is here addressed as Rudra. Rudra has a form which is gracious; *i. e.* a form which is eternal, devoid of sin, and therefore supremely pure, most beneficent, the Highest Bliss itself. Because, it is gracious, it attracts the heart of all. It manifests itself in the sinless ones, *i e.*, in those persons whose acts, both good and evil, have all been consumed in the fire of wisdom,—'sin' standing for virtue as well. This form is also the most blessed one, because it is none other than the unsurpassed supreme Bliss spoken of in the sruti, "That is the unit of Brahman's Bliss."† The Uâpsakas pray: "In that most blissful form, do Thou remove all good and evil acts of ours which have brought about our samsâra, and manifest Thyself in Thy full splendour in our own essential nature."

Wherefore, inasmuch as Brahman's nature manifests itself in the nature of the worshippers (Upâsakas), the meditation of Brahman which causes such manifestation, should be practised till death. There should be no break in it at any time whatever.

## Adhikarana 9.

**From the attainment thereof (accrue) non-contact of the subsequent sins and destruction of the previous ones, because of the mention thereof (IV. i. 13.)**

In the preceding section it has been explained with reasons how in the Upâsakas, who are free from sins, the essential nature of Brahman clearly manifests itself. Now, a doubt arises as to whether, in

‡ Kaivalya-Up.
* Chha. 8-3-3.
† Ibid. 8-15-1.

* Tai. Sam. 4-5-1.
† Tai. Up- 2-8.

the case of an Upâsaka, a destruction of sins takes place or not.

(*Pûrvapaksha*):—It would appear at first sight that even in the case of Upásakas no destruction of sins can take place without the enjoyment of their fruits, since it is said that no action is exhausted even in hundreds of crores of ages (Kalpas), without its fruits being enjoyed. On the attainment of a body for the enjoyment of their fruits, further accumulation of Karma is inevitable; so that, there is no occasion for moksha.

(*Siddhànta*):—As against the foregoing we hold as follows: In the case of Upâsakas, all sin is destroyed. —How?—As soon as the Upâsana is commenced, destruction of previous sins and non-contact with the subsequent ones follow as a result of the Upâsana itself. So indeed is it declared in the sruti:

"As the soft fibres of the Ishîka reed, when thrown into the fire, are burnt, thus all his sins are burnt."*

"As water does not cling to a lotus leaf, so no evil deed clings to one who knows it."†

Therefore, destruction of the previous sins and non-contact with the subsequent ones do accrue to the upâsakas. As to the assertion that so sins can be exhausted without their fruits being enjoyed, it applies only to the unenlightened, and hence no contradiction.

## Adhikarana 10.

**Of the other also (there is) in the same way non-contact, but on death. (IV. i. 14).**

It has been proved that in the case of the enlightened sage there is no contact of sins. Now, a doubt arises as to whether there is a taint of good deeds (as opposed to sins or evil deeds) or not.

(*Pûrvapaksha*):—It is proper that there should be a destruction of sin, as it is opposed to Vidyâ or knowledge, but not of good deeds, since it would stand to reason that they should go along with Vidyâ as its necessary accompaniment.

(*Siddhànta*):—As against the foregoing we hold as follows: Even the good deeds of the sage do not touch him and are destroyed, inasmuch as their results are equally opposed to Moksha and therefore undesirable. The good deeds which are favourable to Vidyâ by way of securing good health and the like will be destroyed on the death of the body. But as to those acts which form a necessary accompaniment of Vidyâ, they do not taint the sage, as they are free from contact with objects of desire. Hence the conclusion that in the case of the sage there is no taint of good deeds either.

* Chhà. 5-24-3.

† Ibid. 4-14-3.

## Adhikarana 11.

**But only those previous acts whose effects have not yet begun, because of its being marked as the limit. (IV. i. 15).**

In the preceeding adhikarana, it has been shewn that in the case of the enlightened one there is a non-contact with the subsequent acts of merit and demerit and a destruction of the previous ones. Now a doubt arises as to the continuance or otherwise of those acts of merit and demerit which have already begun their effects.

(*Pùrvapaksha*):—In the words "all his sins are burnt" the sruti speaks of all sins without distinction. Therefore, as even the acts in question are among those done prior to entering on the path of Vidyá, they, also must undergo destruction.

(*Siddhànta*).—As against the foregoing, we hold as follows: It is only such of the acts of merit and demerit done before entering on the path of Vidyâ as have not yet begun their effects, that undergo destruction; for, the sruti speaks of the death of the body as the limit:

"For him, there is only delay so long as he is not delivered (from the body); then he will be perfect."*

Hence no destruction of the Prârabdha-Karma, of the acts, which have already begun their effects.

## Adhikarana 12.

**But the Agnihotra and others (contribute) only to the effect thereof, as seen (in the scriptures.) (IV. i. 15).**

In the preceding Adhikarana it has been shewn that good and evil deeds do not touch the enlightened one and are destroyed. It has been further shewn that Upâsana should be continued throughout life. But, now, a doubt arises as to whether even the performance of Agnihotra and other rites should continue till the death of the body or should cease in the middle.

* Ibid. 6-14-2.

(*Púrvapaksha*) :—It may appear that the Agnihotra and other rites need not be performed till death, inasmuch as it is supposed that, though performed, they undergo destruction. Who will have the mind to do a thing in the absence of utility?

(*Siddhänta*) :—As against the foregoing we hold as follows: Agnihotra and the like should be performed till death as contributing to the very success of Vidyâ. Accordingly, indeed, the sruti says:

"Brâhmans seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting."*

*The study of the Veda* means the repeated japa or recitation of the Vedic mantras which treat of matters concerning Atman, which are calculated to produce the highest knowledge constituting the means of attaining the supreme Lord, Parames'vara. The Jâbàla-upanishad says:

"Then the students of Brahman thus addressed him: Tell us, O Lord, what mantra has to be recited whereby to attain immortality?" Yâjña-valkya said: "It is by Satarudrîya. These are indeed the names of the Immortal, and thereby one becomes immortal."

In the Kaivalya-Upanishad it is said:

"That Brâhmana who daily recites S'atarudríya, he is purified by the sacred fires; he is purified by the air, he is purified from liquor-drinking, he is purified from Brâhmanicide. Taking his stand in the final order of holy life, let a man recite it always or, once; he attains the highest knowledge; the Ocean of Samsâra undergoes extinction."

Here we are given to understand that by the recitation of the mantras called S'atarudrîya which treat of Brahman, that supreme knowledge which extinguishes Samsara is attained, and that the sins which are opposed to the knowledge undergo destruction. The recitation of S'atarudriya is here said to bring about destruction of all sins, on the ground that it comprises the names of Siva who is immortal and free, through time without a beginning—as declared in the words "these indeed are the names of the immortal." From this it will be seen that even the recitation of the names of the Parames'vara.—such as 'Siva,' —conduces to the destruction of all sins that may stand in the way of knowledge. The Sruti says:

"If even a chandàla, if he should utter the word 'Siva', one may talk with him, dwell with him, eat with him."

Here indeed we are given to understand that the greatest sinner who is most impure attains highest purity by a mere utterance of the word 'Siva' denoting Brahman. Elsewhere also the sruti, after saying that in the case of the Brâhmana who recites daily the Atharvasiras all sins are extinguished, declares also that he attains moksha, in the following words:

"Once reciting, he becomes clean, pure, and fit for sacrificial ritual. Reciting a second time, he attains the state of Ganapati; reciting it a third time he enters the Deva Himself."

And that the recitation of the Pranava causes the break of the bond (Pàsa-vichchheda) is taught in passages like the following:

"Having made Atman the *arani,* and Pranava the upper arani, by practice of knowledge, by repeated churning, the wise man burns up the bond."*

So also elsewhere. Accordingly, since we are given to understand that the Vedic mantras treating of Paramesvara constitute the means to Moksha by way of conducing to the knowledge of the Supreme, through destruction of all sins, the recitation of those mantras should be practised throughout life even by the enlightened sage. So also it is necessary to perform Agnihotra and such other sacrificial acts, dedicating their fruits to Paramesvara inasmuch as they are things commanded by him and constitute His worship. So, too, the observance of the injunction regarding gifts, etc., is necessary. Hence the conclusion that even for the enlightened sages it is necessary to perform Agnihotra and the like with a view to bring about the perfection of knowledge (Vidyâ). The worship of the Lord (Isvara-upâsana) takes the form of ritual (karma), austerity (tapas), recitation (japa), meditation (dhyâna) and knowledge (jñâna). *Ritual* (karma) comprises Agnihotra, etc; *austerity* (tapas) means *niyama* or self-imposed religious observance, or it may be Kâya-soshana, physical mortification; *recitation* (japa) means repetition of Pranava and the like mentioned above. These form the means to moksha, by bringing about the extinction of sins. But knowledge and meditation are the direct means to moksha, as they cause the attainment of the condi-

* Bri. Up. 4-4-22.

* Kaivalya Up.

tion of Brahman. Wherefore the observance of all these is necessary.

(*Objection*).—If the good deeds such as Agnihotra are intended for the development of knowledge, and if good deeds other than these, done in the past, have been destroyed on entering the path of Vidyâ, then what are those goods which, as said in the sruti, the friends of the sage inherit on his death?

(*Answer*) —The Sútrakara says:

**(There are also deeds) other than these,—of which some speak of both kinds. (IV. i 17)**

Some, *i. e*, the students of Sâtyâyana recension of the Veda, read as follows:

"His sons inherit the property, his friends the good deeds, his foes the evil deeds."

The good deeds here spoken of are other than those —Agnihotra and the like—which are intended for the perfection of knowledge; they are the deeds whose fruition is obstructed by other and stronger deeds, and which, as capable of producing food, health, mental purity and the like which are consonant with knowledge, conduce to results favourable to knowledge and have not therefore been destroyed even by knowledge. These are the deeds spoken of—deeds of both kinds which precede and succeed knowledge.

**It is indeed (said), "Whatever is done with knowledge," &c., (IV. i. 18)**

"Whatever is done with knowledge, that alone becomes more powerful."* Here the sruti says that the purpose of the Udgîtha-Vidyâ is the removal of obstruction in the path of the fruition of the act. Thereby the sruti implies the existence of obstruction, the fruition of some acts by other and stronger deeds. Hence the meaning of the sútra is that Agnihotra and the like should be performed with a view to the removal of the obstacles that obstruct the fruition of those acts which are favourable to knowledge.

### Adhikarana—13.

**After exhausting the others by enjoyment, he then becomes blest. (IV. i 19.)**

Now we have to enquire whether those who, while possessing Vidyâ, hold certain responsible offices (in the administration of the universe), are entitled or not to Moksha,—as the result of their Vidyâ,—over and above the offices they hold.

* Chha 1-1-10.

(*Pùrvapaksha*) :—If plurality of births be postulated for the enjoyment of the fruits of the prârabdha,—of the karma which has begun its effects,—then the knowledge attained in one birth disappears in the succeeding birth, so that whatever karma is done in the latter birth leads to enjoyment of fruits. Wherefore, owing to this possibility of a series of births, they (*i.e.*, the office-holders) do not attain liberation.

(*Siddhânta*) :—As against the foregoing we argue as follows: The prârabdha-karma can but lead to enjoyment of its own fruits. They cannot also lead to the extinction of Vidyâ acquired in the past, so that they (those office-holders) do attain liberation. They will not be subjected to an (endless) series of births; for, there is no cause. The interval of birth and death is like that of sleep: they do not bring about extinction of Vidyâ.

A. Mahadeva Sastry, B.A.

(*To be continued.*)

## SIVAGNANA SIDDHIYAR OF ARUL NANDI SIVA ACHARYA.

(*Continued from page I.*)

SUTRA IX.

PURIFICATION OF THE SOUL.

### Adhikarana I.

*Meditate on Sri Panchakshara.*

1. Him, who cannot be understood by the Pasu and Pasugnana if you cannot reach, not possessing sufficient Pathignana and love in your heart, and are separated from his Divine foot, you can reach Him, if you regard the alluring world as a mirage and get free from its clutches. If you again meditate constantly according to law on the Sri-Panchakshara, The Supreme will graciously enter your heart, driving away your darkness.

*Pasa and Pasugnana defined.*

2. Pasugnana consists of the knowledge of the Vedas, Sastras, Smritis, Puranas and Arts, and of the Mantras from Asabhai Vaikari to Nada; these have the effect of inducing future births. *The Ahabrahmasmi* Knowledge is Pasugnana as the Pasu becomes bound in a body, has to learn and know from others, and one by one. The Supreme Siva knows alone without extraneous aid.

*Extinction of senses is no Moksha.*

3. If you hold that the extinction of the senses is alone Mukti, then we may as well hold that the eggs of fishes and fowls, and seeds, and persons dead and in a swoon, in

sleep and in yoga, and while bitten by a serpent are all in Mukti condition! If you would compare this Samadhi condition to the condition of light, when one's shadow gradually lessens and disappears under one at noon, even then the darkness will not vanish and this gnana is also Pasugnana. Know then, without knowing the feet of Him who burnt the Tripura and then you will burn your faults away.

*The Necessity for Divine Grace.*

4. Why we say that God can be reached only by the aid of His Wisdom Foot, is because, He can never be reached by our human speech, thought, or action, because His Foot represents The Light of His Wisdom, and because it is by the aid of His Foot Grace, the soul is freed from the doubt whether he is one with his bodily organs or senses, and is shown his real self.

*How God manifests Himself.*

கண்டிடுங் கண்டனைக்காணா கரணங்காணா
கரணங்கள் தமைக்காணா வுயிருங்காணா,
உண்டியம ருயிர்தானுந் தன்னைக்காணா
துயிர்க்குயிரா மொருவனையுங் காணாதாகும்
கண்டசிவன் தனைக்காட்டி யுயிருங்காட்டிக்
கண்ணாகக்கரணங்கள் காணாமல் நிற்பன்,
கொண்டரனை யுளத்திற்கண்டடி கூடிற்பாசங்
கூடாதுகூடிடினும் குறிப்படியினிறுத்தே.

5. The eye that sees all cannot see itself nor the internal sense that guides it. These internal senses cannot know themselves nor the soul. The soul itself which enjoys cannot know itself nor the One who is the soul of his soul. Hence, Siva, the All-seer, manifests Himself to the soul, and shows him his own self, and though unseen by the senses stands as the eye of all. If you know Him thus, and see Him in your heart and join His Foot, the Pasa will drop off. Even if the Pasa joins you, stand fast in His Foot.

## Adhikarana 2.

*How Bliss is conferred.*

6. If one stands steadfast in the path, leaving the acquisition of the eight attributes and eight powers, (siddhis) &c. the worlds of Brahma and other Gods; and passing the bounds of the six adhwas and rejects all these as the veriest lie, then will He who has neither ups nor downs, who has no limiting qualities and is not conceivable by any person, who has no desires of his own, enter your heart Himself, filling it with boundless love, and bless you with the rarest joy.

## Adhikarana 3.

*The True explanation of* 'TATVAMASI'.

7. கண்டவிவை யல்லேனானென் றகன்றுகாணாக்
கழிபரமுநானல்லே னெனக்கருதிக்கசிந்த,
தொண்டினொடு முளத்தவன்றா னின்றகலப்பாலே
சோகமெனப்பாவிக்கத் தோன்றுவன்வேறன்றி,
விண்டகலுமலங்களெலாம் கருடதியானத்தின்
விடமொழியுமதுபோல விமலதையுமடையும்,
பண்டைமறைகளு மதுநானானேனென்று
பாவிக்கச்சொல்லுவதிப் பாவகத்தைக்காணே.

Seeing ourselves different from the seen world, and from the unseen God, and loving Him in all humility, and from His intimate connection with us, if we meditate that 'I am He', then will He appear to us, as one with us. As the poison leaves one by the snake-charmer's meditation of *Garuda*, so will our sins fall off and purity be attained. This is the reason why the old Vedas teach us to practice the Mantra 'I am He.'

### Note.

Soham=Sa + Aham, meaning 'I am That' or 'I am He'. Hamsa is another form of it (Aham + Sa); This Soham is regarded as a mantra, based on the Mahavakyas for practice or Bhavana or Sadhana & not for proof. The principle is based on that formulated by western psychologists to the effect that, by practice and some mental disorders, the idea itself becomes an actuality. The principle enunciated by St. Meikandan is 'அதுஅதுஆதல்'; the soul or mind becomes that which identifies with itself. It becomes pure matter, body, when it identifies itself as body and when it identifies itself as Param, it becomes the Param.

Oh! for the day, when I shall become one (advaita) with the everlasting Truth and Wisdom as I am one (advaita) with *Anava*.

ஆணவத்தோடத்துவித மானபடிமெய்ஞ்ஞானத்
தாணுவினோடத்துவித மாகுநா ளென்றோ.

*The Panchakshara.*

8. Knowing in the Light of Sri Panchakshara, his subordination to God, and seeing His Form also in the Panchakshara, and doing the *Anga kara Nyasa* (touching the parts of the body with the hand) with the Panchakshara, and worshipping God in the heart of the soul with Panchakshara, and raising the fire in the Kundalini with the Panchakshara, and reaching the Frontal Brow which is difficult of reach, and pronouncing the Panchakshara according to law, the Lord will appear to the soul, even as the invisible planets Ragu and Ketu appear in the sun and the moon.

### Note.

The mysteries and details of this have to be learnt through the Guru.

*Another Sadana.*

9. As regards the lotus of the heart, its root is the navel, its stalk are the tatvas from the earth, its calyx is the Mohini or lower maya, the eight petals are the Suddha Vidya, the markings in these petals are the eight Aksharas, the stamens are the Iswara Sadasiva and their Saktis. The

pistil and ovary is the Saktitatva. And above this Sakti is seated the Supreme Siva. And worship Him knowing this Supreme condition.

*The effect of this internal worship.*

10. This internal worship or yagna is regarded as Muktisadana, because it purifies the soul, using sandal, flowers, *Dupa* and *Deepa*, and *Manjana* and food with esoteric meaning, and worshipping Him in the heart. And as one thinks and thinks of Him with gnana, he will gradually enter your heart, as does the light when the mirror is cleaied and cleaned. Then the impurities will all disappear.

**Notes.**

The sandal symbolises Vairagya ; flowers, the eight external virtues such as abstaining from killing &c., being the control of the external senses;—*Dupa*, incense is pride, which has to be offered up; *Deepa*, light is one's intelligence the *Tirumanjana*, water is contentedness, food is one's egoism.

*Another means : External worship.*

If one desires to worship God externally, let him take the flowers fallen under the tree and worship and praise the Supreme Siva in some visible symbol in the same manner as in internal worship. Let him be resigned, thinking that he himself is not responsible for good and evil, and let him see God in everything without making distinction of internal or external worship, and remain steadfast in such worship. This will constitute the great merit of superior Bhaktas.

*The effect of such Worship.*

12. God will show His grace removing one's mala, if one worships and sees God present everywhere as fire in wood, *ghee* in milk, juice in fruit and oil in seeds ; such worship will dispose God to enter his heart and remove his mala and convert him into His own Form and dwell in him in all His glory, just as the iron is converted into the form of the fire itself.

J. M. N.

THE

# LIGHT OF TRUTH

OR

# Siddhanta Deepika.

MADRAS, AUGUST 1901.

## THE LIFE AND LEGENDS OF SUNDARA-MURTTI

*The Saiva devotee, adapted from the Periya Puranam.*

§ 1.—*Sundarar's origin.*

The great Sages of the Caiva sect in the South of India are four in number. Of these Mânikka-Vacagar is the oldest and incomparably the greatest. At an interval of probably a century arose Nâna Sambandhar, Sundarar and Appamûrtti. These three lived in the time of the great struggle between the Jains and the Caivites, which ended in favour of the latter. There was a great dissimilarity between the three sages of this later period ; Sambandhar being a youth, almost a child, full of enthusiasm, gifted with a truly poetic faculty, and passing away in his earliest manhood, innocent and uncorrupted. He beams upon us in the legends as a lovely character. The next, Sundarar, was of a very different type. He seems to have been remarkable for beauty of person,—his very name, which is also one of the names, or epithets of Civan, meaning the 'beautiful'. He was addicted to pleasure, —an accomplished courtieur, and man of the world. There seems indeed nothing whatever of the ascetic about him from first to last. His hymns, 100 in number, are not it seems to me of any peculiar value. Like those of Sambandar and Appamurtti they are decads of verses in honour of the idol worshipped at each shrine visited by the sage, as a sacred bard. We may say, once for all, that the circumstances and traditions connected with the great collection called the *Dévaram* do not impress us with any conviction of the genuineness of the great majority of these songs. About a score of them are striking hymns.

The story of Sundarar begins before his appearance in South India. He was one of the host of Civa in Kailasam,—(on the *silver hill*)—his name being Hálála-Sundara (an epithet of Siva ; Tiru-Vacagam,

XII, 9), and was one of the especial favourites of Siva. One day as he was walking in the flower garden belonging to the goddess, he saw two maidens, attendants upon Parvathi, or Uma, who were plucking flowers for her garland. He immediately became enamoured of the lovely damsels, and in a state of great bewilderment presented himself before his master, who at once recognised the fact that evil desires and passions were alive in his servant's soul. He accordingly told him that, because it was so, he must descend to earth and be born a man in the southern land, where he can in due time marry the girls with whom he is in love, they having also been sent down to sojourn on earth. Sundarar adores his master and says, 'our Lord, since I have yielded to evil impulses that must for a time separate me from Thy sacred feet, when I am on earth deign at times to appear to me, and make me and keep me ever Thy faithful servant and devotee.'

This Sivan promises to do,—and so Sundarar quits for a time the bliss of Paradise, to expiate (very strangely) his sin.

§ 2.—*His birth and early history.*

There is a district in the Southern Tamil country named *Tirumunai-padi*, and a town in it called Navalur. In this village lived a Caiva devotee whose name was Cadai-yanàr, and his wife, a most virtuous and saintly woman, was called Icai-naniyar. He was born as the son of this worthy pair. When but a child he attracted by his beauty the attention of the king of the district, who begged him from his father and brought him up as his own son. This did not however prevent him from observing all Brâhmanical usages, and from reading the sacred Vedas. He thus grew up both an accomplished courtier and a learned sage. When the time came for his marriage his parents arranged for his union with an unexceptionable bride, and on the appointed day in great state he repaired to the lady's house for the performance of the marriage ceremonies. At that time Civan, ever mindful of his servant, and cognizant of all deeds and of all events, came down from Kailâsam to fulfil his promise, and presenting himself in the marriage-hall disguised as a poor Civa mendicant, addressed the brahman ministrant with the words: 'This marriage cannot proceed, for I have a complaint to make, and a claim to urge. The bridegroom is my SLAVE, and was sold to me by his grandsires. The deed of sale with signature is here.' To this Sundarer naturally replied, 'Was it ever known that a brahman was sold as a slave to another brahman? Go, madman.' The disguised god replies: 'Whether I be a madman or a demon matters not. Abuse me to thy heart's content; but the suit is not so settled, nor my claim refuted.' It may be observed that, Madman is the phrase continually applied to Civan as the wandering mendicant. This occurs frequently in the Sacred Songs of the ascetics (Cf. note I to Tiru-Vacagam and 5). A great dispute hereupon arose, in the course of which the unknown mendicant exhibited a document purporting to be a deed executed by Sundarar's grandfather making over himself with his entire clan to the Brahman as his absolute slaves. This deed Sundarar indignantly pronounces to be an absurd forgery, for '*no Brahman can ever be a slave*'; and tears up the document. The claimant now appeals to the village council, and Sundarar is compelled to accompany the disguised god thither to defend the suit. After much talk, the original document is produced, and the signature of the grandfather verified! The bond ran thus 'I, *Arürän*, a Caivite of the original stock dwelling in Tiru-Navalur, make this agreement with the "Madman", who resides in *Vennai-Nallür*; myself and my posterity agree to give ourselves up to him, inwardly and outwardly, as his hereditary bondsmen.' Upon the exhibition of this bond the question arises whether the claimant was really a householder in the village, for no one seemed to know either him or his dwelling place. When the question was propounded to him he bade them follow him, and conducted them to the celebrated Civa temple in the neighbourhood, entering which he was finally lost to view. The astounded brâhmans now perceive that the claimant was their god, and that the document simply asserted what every true Caivaite would gladly acknowledge, that outwardly and inwardly he and all his race belong to Civa, the Supreme Blessedness! It is in every deed Sundarar's divine master who has come down from Kailâcam, has assumed this form, and resorted to this stratagem to assert and make manifest his eternal sovereignty over his servant.

Sundarar now understands it all, and rushes into the temple where stands the image of Civa with Parvathi his bride conjoined. Addressing this he says 'I recognise Thee, and acknowledge Thy claim, O my Master.' The god replies: 'Before, whilst thou wert my servant on the silver hill, thou didst permit thy soul to swerve from its fidelity to me, and I sent thee

down to earth to rid thee of the stain. I have now interfered to prevent thee from entering into bonds which would entangle thy soul, and make three more and more of the earth earthly.' The extatic rapture of Sundarar here finds expression in the poet's flowing verses, which are more copious than interesting, or (to us) edifying. Civan replies, 'in the dispute thou hast used mighty words against me, even calling me 'Madman' and 'Deceiver': thou shalt hence-forth be called *'the mighty devotee'*, and shalt mightily praise and serve me in these Tamil lands. Go forth therefore, and sing my praises in ever loving and lovely song. Song shall be thy worship.' Thus commissioned, the sage goes forth to be one of the four great Saiva psalmists. We humbly confess after long study an utter inability to admire his poetry, the contrast between which and the powerful and pathetic verses of Mânikka Vâchagar is striking.

§ 3.—*Sundarar's Pilgrimages*

It would be tedious and unprofitable to trace all the various pilgrimages which henceforward occupied the time of our sage. He visited every Saiva shrine from Cithambaram to Sheally, and it is mentioned that he refrained from entering the latter town because it was the birthplace of the renowned *Ñâna Sambandhar*. This certainly is an odd reason for avoiding it, and seems to indicate a fear of being considered a rival of Sambandhar. I infer too that his date was some little time after the two other saints, Sambandhar and *Appa Murtti*. Some of his experiences are sufficiently grotesque: for example, he once came to a place called *Tiru-Vathigai,* where he laid himself down to sleep in the adjoining monastery porch. Soon an old brahman came in and stretched himself by Sundarar's side. Some time afterwards the sage was aroused from slumber by feeling this old brahman's feet pressing his head. He accordingly arose, rearranged his pallette, and again resigned himself to slumber; but again was roused by feeling the feet of his pertinacious old neighbour resting on his head! He now again arose and planted himself at right angles to the restless stranger and resigned himself once more to repose. Still however, whatever position he took up, in a little while his slumbers were surely disturbed by the intrusive feet. On rising at length to expostulate, he heard a voice say 'Sundarar! knowest thou me not?" But the old brahman had disappeared, and the sage knew now that his Master was fulfilling the promise he made to him on his quitting Kailasam.

§ 4.—*His first marriage.*

Meanwhile one of the two damsels with whom he had been enamoured in Civan's paradise, and whose name was *Kamalini,* was sent down by Sivan to Arûr, where she was born as a dancing girl, and received the name of Paravaiyar. She there grew up to be a young maiden of exceeding beauty and accomplishments, and was in the habit of visiting the temple daily with her companions, there to sing the praises of the god. On one of these occasions she was seen by Sundarar, and although they did not recognise one another, the 'ancient flame' was felt by both of them. In order to arrange for their union, it is said that Civan himself came down and negotiated the marriage, such as it was.

This is not a very edifying episode in the Periya Puranam!.

At this period Sundarar settled down to a quiet domestic life with Paravaiyar, and obtained great renown in all the neighbourhood as a devotee whose prayers and benediction were of exceeding value. Some of the neighbouring villagers were in the habit of filling Paravaiyar's storehouses with paddy and pulse of every description, and she was evidently a thrifty housewife. But famine came. The chief patron, if we may call him so, of Sundarar was a petty chieftain of *Gundai,* who on the failure of the crops appealed to Civa especially on behalf of the Saint to whom he could no longer send the accustomed largesses. In a dream the god promised relief, and next morning the town and adjacent hamlets were filled with piles of grain rising mountain-high. The difficulty now was how to convey them to Arûr where Sundarar lived. When information reached him of the vast heaps of grain ready for him in *Gundai* he went to the temple and sang one of his celebrated decads, the refrain of which is:

'Bid these be lavishly poured forth for us'.—

Civan accordingly sent his hosts at nightfall (reminding one of Robin Goodfellow!) who soon brought grain enough to fill the granaries not of the sage only but of all the people of Arur; and Paravaiyar made the distribution with great eclat.

§ 5.—*Golden gifts.*

A devotee of his is celebrated under the name of *Kol-puli*-Nâyanâr. At his earnest request Sundarar visited him and was received with extraordinary pomp, the chieftain bringing out his two daughters, whom he

presents to him to be his slaves. The saint receives them with the words 'They shall be my daughters', and in the kindliest manner conversed with them and and gave them presents. The incident throws light upon the habits and feelings of the time. From thence Sundarar returned home, and found that Paravaiyar was, as usual, in want of supplies, and the more so as a great feast was at hand. Accordingly he set out to the town of Pugal-ûr and going to the temple implored the assistance of the god, and afterwards retiring to the neighbouring monastery (or *choultry*), gathered together some bricks which had been brought in for repairs, and piled them up as a kind of pillow, spreading over them his upper garment. He thus went to sleep, and when he awoke, behold! the bricks were gold, a wonderful circumstance which he commemorated in a suitable ode. After this he made a circuit through the towns in the neighbourhood of the Kaveri. During this circuit the kings of *Urraiyur* lost a very precious breastplate inlaid with gems; but in answer to the prayer of the saint it was restored, and put into a vessel of water used for bathing the idol. Thus, when the servant poured water upon the image the precious jewel fell out, and arranged itself around the neck of the idol, plainly indicating the god's agency in its restoration. Sometime after this he again supplicated the god (perhaps at the instigation of Paravaiyar) for another gift of money, and received what the history calls 'a pile of gold,' but its nature and value are not further specified. He then went on to visit the *Konkanad*, and after a great round came to Cithambaram. One night when trying to find his way to Vriddachalam he met an aged brahman from whom he asked directions for the way.

The brahman, really Civan himself, showed it, and disappeared. Thus was the master the ever ready guide and companion of his servant. At that time the god spoke to him in a voice which he heard, but saw no form, bidding him cast the gold that he was carrying about with him into the *Manimuttam* river, assuring him that when he required it he should find it in a certain spot in the tank in the temple of Arur.

Accordingly our sage returning home told his spouse that there was money given him by the god, now lying on the western side of the tank in the temple enclosure. She laughed him to scorn, but he replied 'by the grace of our god I will give it to thee' and led her to the place; where having performed all reverential ceremonies he went down into the tank to seek the gold; but the god desirous to try him, and make the circumstance the occasion of the production of the sacred hymn, withdrew the gold from the tank; so the sage was disappointed, yet he sang a song to be found in the *Devaram.* Instantly the gold was restored, but on examining it, it was found to be of inferior quality. This also was a trial, and after he had devoutly sung another song, he received the gold in all its purity, Paravaiyar's mouth was stopped, and her inordinate desire of money satisfied. After this the sage and his wife lived together for sometime in great comfort and peace.

### § 6. — *At various shrines.*

He now set out on a new circuit, in the course of which he came to Cirkari where he venerated the feet of Gnana Sambhandar, but whether this means that he there met that sage, or paid veneration to some image of him, is not quite clear In the course of this journey a remarkable circumstance happened: the sage worn out with fatigue and suffering from hunger and thirst was fainting by the way when his ever watchful master in the shape of a brahman appeared to him under a pavilion in which everything necessary for the sage's refreshment was provided. He and all his retinue probably numbering some hundreds were fed, and after that retired to rest; but when they awoke the brahman and the pavilion had both disappeared. This is commemorated in the Devaram. He then went on to Cithambaram and there worshipped Siva *'the head of the assembly.'* Afterwards his wanderings led him to a place called Tiru-Kachur, which is a few miles from Chingleput. There again nightfall found him under the outer wall of the town exhausted and famished. Civan, the Supreme, however appears and with his mendicant bowl in his hand says, 'Remain here, and dismiss all anxiety. I will go and ask alms for you and speedily return.' Accordingly the disguised god went to all the brahman houses round and begged for curry and rice, and bringing these back to the famished sage placed them before him. So Sundarar praised the unknown brahman's love, while he and his retinue ate and were refreshed. Forthwith the brahman disappeared. Another hymn commemorates this.

His next journey was to *Kanji*, where he worshipped the god under the name of Egambarar[1].

Here he remained for some time, and then went to Tiru-Kalatti, the mountain where *Kannappa-Nayanar*'s [2] image stands and there he offered his adoration and sang his hymn (Devaram, p. 1044).

§ 7.—*His entanglement with Sangiliyar.*

After this he returned to Tiru-Otti-ur.

We now come to what is the most curious episode in the sage's (?) history. At the outset of the story we find Sundarar in relation to two of the ladies of Kailasam. One of these under the name of *Paravaiyar* has been born on earth, and, has become his wife; the other *Aninthithai* (= the Irreproachable) also was now born upon earth, in a family of the yeoman class (Velalar) under the name of Sangiliyar ('She of the chain'). On earth she grew up thoroughly devoted to the worship of her mistress Uma. In due time her parents prepared to give her in marriage to a suitable person of the tribe; but she steadily refused, saying that she was destined to belong to none but a devotee of Civa. At length after much suffering, she finds herself installed in the temple of Tiru-otti-ur in a suitable dwelling as a nun, or pledged devotee of the goddess, her mistress. In this retirement three times every day she visited the temple to behold the deity; and, behind a veil in an appropriate recess, she employed herself in weaving garlands of flowers to adorn the sacred images. Thus it happened one day that when Sundara-Murthi came to the temple and looked round upon the various worshippers he went into the recess where the garlands were prepared. There, led by the hand of fate he beheld *Cangiliyar*, fell in love with her, and going forth enquired her name and learnt that she was a devotee in the service of the temple. He straightway offered his petition to his master, who in things good and bad is represented here as being the unscrupulous friend and confidant rather than the lord of his devotee. The god replied to the sage's prayer, 'She whom you ask for is the most ardently devoted ascetic of the temple; but fear not, I will give her to thee'. Accordingly at midnight when she was asleep in her cell the god appeared to her in a dream. This appearance threw her into ecstasies, and falling at his feet she cried 'Lord, what meritorious deeds have I done in former embodiments that for my salvation thou shouldst thus appear ?' To this Civan the supreme replies, 'All in *Tiru Venney-nallur* know how I made a certain bard my servant and my companion. It is he, my friend, that prays that thou mayest be given to him as his wife. Joyously consent thou to his request !' She replies 'Thy servant, O lord, will obey thy command, and become the wife of this thy devoted servant; but he now lives in Arûr in great joy and prosperity. Cause him to swear an oath that he will never desert me after our marriage.' Accordingly it was arranged that the sage should swear unalterable fidelity, which considering that Paravaiyar was still alive, seemed a difficult matter; and, in fact both he and his master knew that the oath would not and could not be kept; but, since Sangiliyar would listen to no compromise, it was agreed at the suggestion of the god that the oath should be sworn *not in the shrine before the sacred image,* in which case it would be binding, but under a tree in the precincts, in which case it would not be a binding oath ! The god himself having suggested this, she accepted it, and accordingly the pretended oath was sworn. The next day the god appeared to the devotees of the temple in a dream, and commanded them to give Sangiliyar in marriage to his servant Sundarar, which was done accordingly.

Thus a new life begins for the sage, who is now in fact attached to Cithambaram, of which Tiru-votti-ur is a suburb; yet he has not forgotten the lord of Arur; and after that, breaking his oath, leaves Tiru-votti-ur to return to his first loves, both spiritual and earthly. But it is said that his eyes became blinded as a punishment for breaking his oath, and thus blind, but still singing with devotion the praises of the master who had, as it would seem, betrayed him into this sin of perjury, he makes his way towards Arur. On the road he visited several shrines specially, *Alamkadu*, wehre he saw the temple of 'the Lady of Karikal'[1]. He then went to Kanji where in answer to his fervent supplications his left eye was restored. After this he went onwards from village to village, but it seems that as a further punishment he was afflicted with what would appear to have been a kind of leprosy covering the whole of his body. This however was removed in answer to his prayers, at the village of Tiru *avadu-turrai*, where he was directed by the god to bathe in the tank on the north side

1. Tiru-Vacagam, IX, 15; XIV, 4.

2. For this legend see Tirn-Vacagam, X, 13, and XV, 9-12.

1. See her legend in Tiru-vacagam, VII, ver. XV.

of the temple. This was the occasion for further hymns of thanksgiving. Still he was afflicted by the loss of his right eye, especially because the glory of his master in each shrine could scarce be beheld even by both eyes, and one was obviously insufficient. However, in answer to his prayers, this also was granted him, and in transports of joy, perfectly restored to himself, he re-enters Arur. Meanwhile Paravaiyar, his first wife had heard of his infidelities, and mock-marriage, and was of course exceedingly indignant, so that when our devotee wished to return to his dwelling she refused to permit any messengers of his to enter the dwelling. In vain was the help of various mediators sought. She declared that she would die rather than be reunited to him. In this extremity the sage has recourse to his master, whom he sought again to employ in what certainly seems to us to be a most undignified occupation. It is difficult indeed to fancy 'Civa Peruman' acting in the capacity of Sir Pandarus of Troy! However there seems to have been in this case no limit to the kindly indulgence of the master who treated the devotee, invariably as a spoiled child. He accordingly paid two visits to the lady, one in the guise of a devotee, and again in his own glorious form; and she is at length appeased, Sundarar being readmitted to his home. So thoroughly has the god performed his task that when Sundarar arrive she finds his dwelling in festive array, lights gleaming and beautiful flowers shedding light and beauty, and diffusing a heavenly radiance around.

After this, for a long period he and Paravaiyar lived in all the luxury of amplest wealth: the sanctity being apparently in abeyance!

### § 8.—*Healing of Eyar-Kon.*

At this time a distinguished devotee of Sivan, called Eyar-Kon Kali-Kama-Nayanar, hearing that Sundarar had actually dared to employ his Master as a vile *pandar*; was naturally very angry and gave expression to his wrath in words of contemptuous indignation against both the servant and the Master!

Sivan, the supreme, hearing of this, sent a dreadful colic as a punishment to the presumptuous devotee, and when the sufferer appealed to his compassion said to him "Only by the hand of my servant Sundarar can'st thou be healed." The impetuous devotee indignantly refused the services of one whose conduct he had so loudly condemned, declaring that he would rather be branded with the three-pronged spear of Sivan made red hot, than allow one who had employed the god on such an unworthy errand to approach him.

However, the sage came, and was denied access to the sick man; but forcing his way in, declared that he had come to heal. The patient, in a fury drew his sword and slew himself, rather than be healed by unworthy hands. The sage horrified took the sword, and was about to kill himself, when Sivan restored the dead man to life, and filled his mind with heavenly light, the result of which was that he sprang up and wrested the weapon from Sundarar's hand. A full explanation and reconciliation took place and from that time Eyar-kon became the attached friend of the sage, who paid him a long visit and then returned to Arûr.

### § 9.—*His friend Seraman Perumal.*

After this a new friend comes into the life of the sage. This person is called Seraman-Perumal-Nayanar, who was the chieftain of Kodunkol. This petty king was a very remarkable devotee, and his history is related at great length. We shall only note the particulars connected with his intimacy with our sage. The first place of importance which they visited together was Vedaraniyam, celebrated in the history of Nana Sambandhar. This chief seems to have been himself a poet. They then went to Madura, and travelled round the Pandiyan kingdom, while the sage composed and sang lyrics at every sacred shrine. After many days spent in Arûr, the two friends took a journey westward, and having to cross the Kaveri, which was swollen by the rains, the sage sang one of his celebrated songs, the consequence of which was that the river divided, and standing on either side like walls of crystal permitted them to pass over dryshod. After they had sung praises to the god, the river quietly returned to its usual channel. After this Sundara-Murtti accompanied his friend to Kodunkol where he was received with royal pomp, and made a splendid progress round the little state, singing his sacred lyrics everywhere. After some time he felt an irresistible impulse to return to Arur, but his friend and patron resisted his departure, and only consented on the understanding that immense piles of gold, jewels, costly garments and perfumes should be sent with the sage, carried by a little army of porters. When they were on the way the hosts of Civan disguised as robbers came and carried off all the treasure: but the sage went to the nearest temple, and

sang a lyric which had such an effect that the robbers brought back the whole of their spoil and piled it up at the gate of the temple : so the wealth reached Arur in safety, no doubt to the great satisfaction ef Paravaiyar, who was of an avaricious disposition it may be inferred. On a later occasion when Sundarar returned to visit his friend, it is said that in a certain village he heard sounds of rejoicing proceeding from one house and of mourning from the opposite one. On enquiring the reason he was told that in the house mourning a boy of five years of age had gone to bathe in the tank with another boy about his own age ; and that one of these boys had been swallowed by an alligator,* while the other had escaped. The mourning in the one house was for the child carried away in such a terrible manner ; while the rejoicing in the other house was for the child that had returned safe, whom they were investing with the sacred thread ! The saint was filled with compassion for the mourners, who came crowding to worship at his feet, imploring him to accept their hospitality and feeling that his presence was more than a compensation for their bereavement, and sang one of his sacred lyrics, praying that the child might be restored. Accordingly the dreaded king of death brought back the spirit of the child, reunited it to the body, and caused the alligator to bring the child thus rescued to the bank. This wonderful resurrection filled the whole countryside with wonder, and rich presents poured in, while the land rang with the praises of the illustrious visitor.

Many days after this the sage, while his host had gone to bathe, went to the temple of Tiruvanjaikalam, and having performed his worship with due devotion, prostrated himself before the image in an ecstasy of mystic fervour, praying in language, that might have been adapted from the song of Simeon, that he might at length be released from the bonds of earthly life and permitted again to worship at the sacred feet on the holy hill. No sooner had he offered this prayer than Siva-Peruman, addressing all the gods, bade them in glad procession proceed to earth, and placing Sundarar on a white elephant conduct him to Paradise. This was accordingly done. All the heavenly hosts surrounded him. He was mounted upon an elephant ; and with the sound of all kinds of music, amid the praises of all the gods, and showers of flowers from the sky, he was conducted along the celestial way to Kailasam. Meanwhile the chief his friend returning saw the wondrous procession making its way through the sky, and immediately mounting his royal charger breathed into its ear, the 'mystic five syllables''[1] Forthwith the charger sprang into the skies overtook the elephant on which the saint was riding, and led the way to the 'silver hill.' All the choice warriors of the kingdom seeing their master taken from their sight fell upon their swords, and leaving their earthly bodies at once received the heavenly shapes of heroes, and so preceding their master waited at the gate of Paradise to welcome him and do him service. So the whole company went on, the saint still chanting his inspired song. At length at the sacred gates the sage was admitted, but his friend and attendants remained outside. Sivan received his faithful devotee and friend with warm welcome. The sage, bowing at his feet, said "The fault which banished me from hence and consigned me to an embodied existence is forgiven, and once more thou dost admit me to share thy joy with thee !" He then represented the case of the Nayanar who was waiting without the gate. The order was given at once for his admission, and our sage under the old title of Halala-sundarar was made the chief of Sivan's hosts, with his friend as his second in command.

Afterwards, Paravaiyar and Sangiliyar, restored to their old names and positions, were gathered with the servants of Parvathi. So they all entered into the joy of an eternal rest. To the king of the sea it was moreover given in charge that he should carry down to the Southern land the hymn which the sage had sung on the way. Thus ends the legend of the third of the Siva saints, or if we include Manikka-Vasagar, the fourth. It will be seen that they were very diverse in character and history.

By the readers of the four histories of Manikka-Vasagar, Sambandhar, Navukkarasar and Sundara-Murtti, who closes the series, it will be seen that these "saints" had many peculiarities and even vices which to the western mind seem most repulsive, and unsaintly. For example Sundarar in his poems uses the most unseemly familiarity in his addresses to his master. Before coming down from Kailasa he had earnestly implored the god not to forsake him in his new position ; and we have seen that Sivan was continually with his faithful devotee, who calls him 'Madman' 'Deceiver', 'Companion' and even 'Servant'. Something of this is seen in Manikka-Vasagar's verse, but

* The alligator is not known to occur in India. What we get here are only crocodiles and gavials.—*Ed.*

1 See Tiru-Vasagam p. XXXIX, note II.

Sundara avails himself of the liberty of a spoiled child in a strange way. We may notice too an inconsistency in the history of this devotee not discernible in the others. Sundara was sent down to earth to rid himself of the dominion of the senses and to make atonement for the indulgence of undisciplined thoughts and desires. The god also appears to break off Sundara's marriage by claiming the young bridegroom as his slave; and the design of this is to prevent him from becoming a drudge to the world. Yet afterwards, the selfsame Sundarar is actually permitted to employ his master to arrange for his union with Paravaiyar, and afterwards to bring about a reconciliation when she was justly offended.

Moreover Sivan was employed to arrange a second and clandestine marriage with Aninthaiyar (or Sangiliyar); and this was accomplished by a gross deception, Sundarar swearing never to desert her, which he however did soon, with the connivance of Siva! He swore what seemed to her a binding oath, but was not really so, because not sworn in the temple, but merely under the shade of a consecrated tree. We note these things, because the tone here is decidedly lower than that of the two former histories. Manikka-Vacagar laments bitterly his imperfections and falls, but gives the idea of a devout-minded man struggling towards purity and light. Sambandhar presents an exquisite picture of youthful devotion, reminding us of what we are familiar with in connection with the names of Samuel, Daniel and S. John the Apostle. We say this, because the character of their saints must, one would suppose, affect the conduct of the votaries of the system.

G. U. POPE.

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## A KEY TO SIVAGNANA-BODHA.

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STANZA I.

स्त्रीपुंनपुंसकादित्वात् जगतःकार्यदर्शनात् ।
अस्तिकर्तासहृत्वैतत् सृजत्यन्मात्प्रभुर्हरः ॥

*Transl*: Since the Kosmos—as Effect—indicates *That* in which all that are 'he,' 'she,' 'it' &c., are involved (or implicated), *That* Cause *is*. Because *That*, after withdrawing, projects again, *That* is the Lord—the Mover (or the *Primum Mobile*) = Hara.

STANZA II.

अन्यस्सन्व्याप्तितोऽनन्याः कर्ताकर्मानुसारतः ।
करोतिसंसृतिंपुंसा माज्ञयासमवेतया ॥

*Transl*: Different, yet identical by reason of impervasion,‡ He is the Maker (or Dispenser) according to Karma. By means of His will Indissoluble, He ordains souls' union with matter.

STANZA III.

नेतितो, ममतोद्रेकात्, अक्षोपरतिबोधतः ।
स्वापेनिर्भोगतो, बोधे बोद्धृत्वात्, अस्त्यणुस्तनौ ॥

*Transl*: Because (1) of negation, because (2) of the dawn of 'my-ness' (=self-consciousness), because (3) of wisdom derived from suppressing the senses, because (4) of cessation of experience in sleep, because (5) of presence of consciousness during waking, the subtle (soul) dwells in the body.

STANZA IV.

आत्मान्तःकरणादन्यो प्यन्वितोमन्त्रिभूपवत् ।
अवस्थापञ्चकस्थस्स्या न्मलरुद्धस्वदृक्क्रियः ॥

*Transl*: Albeit different from the inner organ (*antah-karana*), the soul is yet in correlation with it, as a king with his minister. Implanted in five-fold conditions (of being), self-luminosity and freedom of will are curbed by sin (*mala*).

STANZA V.

विदन्त्यक्षाणिपुंसार्था न्नस्वयंसोपिशम्भुना§ ।
तद्विकारिशिवच्छेन्न कान्तोऽयोवत्-सतंनयेत् ॥

*Transl*: Neither the senses, nor the soul itself, perceive the objects (of search); but it (the soul) perceiveth through the Grace-ful Lord*, Who, Himself not undergoing modification, actuates the soul, like magnet the iron.

STANZA VI.

अदृश्यंचेदसद्भावो दृश्यंचेज्जडिमाभवेत् ।
शंभोस्तद्व्यतिरेकेण ज्ञेयंरूपंविदुर्बुधाः ॥

*Transl*: If it be non-existent, because of invisibility,—and non-intelligent (or inert = *jadimâ*) because of visibility, the wise declare that the Graceful Lord* is to be known as differing from both.

‡ The translator evidently meant to say 'pervasion,' judging from the meaning of the Sanskrit verse. But, happier renderings might still be suggested.—*Ed.*

§ With all deference to the sense of accuracy of the translator we must demur to the use of the word 'Graceful' to bring out the meaning of the word 'Sambhu.' 'Gracious' would be more appropriate, and certainly more in accordance with good English usage.—*Ed.*

* *Sambhu*=The *Grace-ful*; *Siva*=the *Bliss-ful*.

STANZA VII.

नाऽचिच्चित्सन्निधौ. किन्तु नवित्तस्तेउभोमथः ।

प्रपञ्चशिवयोर्वेत्ता यस्सआत्मातयोःपृथक् ॥

*Transl*: Not, with matter (*achit*) and soul (*chit*); nor do these (the latter) understand each other; Who knows the objective (*prapancha*) and the (Subject) Graceful (Lord), He is the Self (soul) different from both.

STANZA VIII.

स्थित्वासहेन्द्रियव्याधै स्त्वंनवेत्सीतिबोधितः ।

मुक्त्वैतान्गुरुणाऽनन्यो धन्यःप्राप्नोतितत्पदम् ॥

*Transl*: Captured in the net of the netting senses, by 'Thou understandeth (Him) not,' is he (the soul) enlightened by the (Holy) Teacher; The soul dismissing them (senses) and becoming blest, strives to attain to His (the Lord's) estate.

STANZA IX.

चिद्दृशाऽत्मनिदृष्ट्वेशं त्यक्त्वावृत्तिमरीजिकां ।

लब्ध्वाशिवपदच्छायां ध्यायेपञ्चाक्षरींसुधीः ॥

*Transl*: Having, by the eye of intelligence, perceived the Lord in the self (soul), and abandoning (all) illusive wandering, the cool shade of the Bliss-ful's feet is reached; The sage shall (then) meditate on the five-lettered Holy Formula (*Mantra.*)

STANZA X.

शिवेनैक्यंगतस्सिद्ध स्तदधीनस्स्ववृत्तिकः ।

मलमायाद्यसंस्पृष्टो भवतिस्वानुभूतिमान् ॥

*Transl*: The victor (*siddha*) entered into perfect union with the Bliss-ful (Lord), hath all his will (thence) *of*, and *after*, Him; assoiled of sin and infatuation, he becometh the possessor of (eternal, spiritual) beatitude.

STANZA XI.

दृशोर्दर्शयिताचाऽत्मा, तस्यदर्शयिताशिवः ।

तस्मात्तस्मिन्परांभक्तिं कुर्यादात्मोपकारके ॥

*Transl*: Of even Intelligence, the Intelligent (soul) is the Illuminer; of the latter, again the Bliss-ful (Lord) is the Illuminer. Perfervid love shall hence be shown to Him, the souls' Benefactor.

STANZA XII.

मुक्त्यै, प्राप्यसतः, तेषां भजेद्-वेषंशिवालयं ।

एवंविद्याच्छिवज्ञान बोधेशैवार्थनिर्णयं ॥

*Transl*: Associating with the wise to secure liberation, their status in the Bliss-ful Lords' Abode shall be won. Such, understand, is the proved thesis of the Followers of the Bliss-ful, in their work called the *Sivajnâna-bodha*, or the Instructor of the knowledge of the Bliss-ful.

*Finis.*

A GLOSS ON THE STANZAS.

*Stanza* I: This Stanza is a short and trite definition of God, as the Cause of all. He is Cause, because everything originates from Him. The visible kosmos is His effect, or His manifestation from the potential into the kinetic. From the effect, cause is necessarily scientifically inferred, and their un-disruptible connection traced. The effect is the sum of all names and forms :(*she, he, it*). These are effaced at one time (*pralaya*) and traced out again at another time (*sarga*). God is the cause of this alternate and contiguous states of rest and motion; and He is therefore rightly epithetted as Hara, the Prime Mover, the Spring of all existence.

*Stanza* II: This Stanza expands the foregoing definition, so that the Cause may be understood not only as the One, but the All. He is the One, because as Spirit, He is different from individual souls and matter. (This is monotheistic). But he is not therefore far and away from us, and removed from the world,—in other words he is not a mere extra-cosmic Deity. He is immanent, meaning that his spirit permeates and interpenetrates all the objective and subjective Kosmos,—in other words He is intra-cosmic as well. God's function in relation to souls is now illustrated in that he watches the works of the free-will of souls (*karma*), and awards or dispenses justice as these deeds warrant. Justice metes out pains and pleasures, which can only be suffered by confinement in a material organization. The union of souls and matter is thus brought about. They cohere together as long as the effects created by *Karma* the law of causation get exhausted.

*Stanzas I* and *II* thus teach what the three-fold constitution of the Universe is, *viz.*, God, soul and matter, and how they stand in relation to each other, and their several functions in the economy of Kosmic constitution.

*Stanza III* now undertakes to define what soul is, thus :—

(1) *Because of negation*:—Infatuation arises as to whether our body is the soul, or the senses or other organs, or the vital breath, or the sensory (*manas*), or thought (*buddhi*). But none of these, *i.e.*, the *negation* of all these, is the soul, standing out as the Distinct Intelligence, apart from all the category or collocation of non-intelligent (or inert) matter, or its (matter's) permutations and combinations.

(2) *Because of the dawn of* '*my-ness*:' *My-ness* here is the *I*-making faculty or the self-consciousness: 'I am I'

and these are 'mine.' This self-consciousness is unique to soul and absent in the rest of creation. This is therefore a proof *per se* of soul's existence, and its distinguishment from non-soul.

(3) Because of wisdom derived from *the suppression of the senses*:—The senses deceive and betray, so much as to produce the illusion that their Lord—the soul—is but the sum of themselves. But when the operations of the several senses are stopped by concentration and meditation, resulting in introspection, illumination comes on, called *Yogi-pratyaksha*, or direct intuitional proof—a proof so patent and positive as to set aside all the hitherto inferential and metaphysical arguments for the existence of soul. This illumination is what is called 'wisdom' realized when the distractions of the senses are stilled.

(4) *Because of cessation of experience in sleep. Experience* here relates to objective experience, of two kinds. (*a*) external, *viz.*, 'I and this,' 'this and that;' (*b*) internal, *viz.* 'I am happy,' 'I am miserable.' Sleep is the sublation of all this. But *before* sleep, they existed, and *after* sleep again they come to exist. Between the past and the present, there must be a link, because in the present the past is remembered. This link then is the soul, or the thread which continuously runs through all the vicissitudes of experience.

(5) *Because of presence of consciousness during waking*: This consciousness is partly the *memory* (*pratyabhijña*) alluded to under (4) and *premonition*, peering into the future. The past is thus linked with the future, proving that conciousness (or Intelligence, the essential attribute of soul) is, but for the limitations imposed by matter, timeless, thus proving the eternality of the soul,—the container of consciousness.

But of what manner are these limitations, contracting the otherwise all-expansive Intelligence (or all-consciousness)? This is answered by Stanza IV. The soul's Intelligence is first filtered through, or in contact with the Inner-organ [*antah-karana*—the (*manas*) mind]. The mind is the subtle body, and is the nearest material vehicle or medium for the propagation of intelligence (*buddhi*). This relationship is aptly illustrated by the 'king and his minister.' For, to *give* is for the king, and to *take* is for the minister. The king acts not, but the minister does. The king remains behind the scene, but the minister enacts the drama before the curtain. The king can withdraw the delegated power from the minister. This means that when the soul departs, the mind is de-functionized and dead. The mind's outer covering is the body with its senses &c, going under the name of the gross body. The soul's instrument is the mind; the mind's instrument is the body. When both do function, it is called the (1) *waking* state; when mind alone fuctions, it is called the (2) dreaming state. When soul alone functions, it is called the (3) sleeping state. When soul alone functions, *unlinked* to mind and body (as in *samâdhi*) it is called the (4) fourth state. When soul alone functions without any more returning to its tethers, the mind and the body, it is called the (5) state beyond the fourth. State four is *temporary* release (*jivan-mukti*); whereas state five is *eternal* release (*mukti*) from all limitations. These five states are in order called *jâgrat*, *svapna*, *sushupti*, *turîya* and *turîyâtîta*. Every one of them is a condition of consciousness, which is attributed to the influence of sin (*mala*) or the *moral* resultant of *karma*, or the acts of the unfettered (or free) will of the souls. *Will* is no other than the determinative phase of intelligence (or consciousness), in concerns material or objective. The soul dabbles in matter, and is thereby slushed. Its will is thus hampered. *Will* is power potential, exhibited in act. *Will* hindered thus means *intelligence* contracted, and *free-action* curtailed. *Mala-ruddha-sva-drik-kriyah*, (see original of stanza): To become freed, the minister must be disarmed and dismissed, the delegated powers withdrawn. Royalty must thus again become self-possessed, self-contained, and self-helpful; in other words, the sovereign soul must regain the kingdom usurped by the rapacious minister.

*Self-luminosity* (=*svasmai-bhâsamânatvam*, or *pratyaktvam*) means the inherent glory of intelligence, before robbed and misappropriated, now recovered and restored to the owner. Union with God is the Sixth State, beyond all conditions.

*This fifth state, goes by the name of Kaivalya-Moksha.*

Stanzas I and II defined God and His three-fold constitution (Himself being one of the constituents) of the Universe. Stanza III defined the constituent soul and its attributive intelligence; and its states, under conditions of intelligence, were described by Stanza IV, showing the soul's 'descent' into matter, and its struggles consequent thereon. Stanza V, next, takes up the thread of the argument and shows the part God has been playing all the while during the conjoint concerns of soul and matter. In this concourse—or objective concerns (*Samsarah*), is their any subordinate and a final purpose latent? Yes, is the answer. What are they? *Pumsârtha* (vide stanza) or *Purushârtha*. This is of four kinds, *dharma*, (1) *artha*, (2) *kama* (3) and *moksha* (4). *Dharma* and *artha* are *means* for *kâma* and *moksha*, the ends. *Dharma*, *Artha* and *Kama*, pertain to the material kingdom, whereas *Moksha* pertains to the spiritual kingdom. In its search for these several ambitions of life, helped by the senses (called the Horses by the *Upanishads*), the soul is unable independently to realise

any of them. Unless God has always been with the soul—the soul being the House of God—, the soul cannot even exist. In Stanza II, above, the immanency of God was mentioned,—this is the proper sense of Pantheism, as expounded by the *Visishtâadvaita* Vedântins, not the Pantheism of *Advaita*, which is so much ridiculed by the Monotheists.* The Monotheistic idea was mentioned in the same stanza I. (*anyah*), and the Pantheistic idea was expressed by 'by impervasion, identical (*vyâptito ananyah*). Monotheism without Pantheism, as well as Pantheism without Monotheism, are incomplete. If both are combined together, we get a complete idea of the God-head. In his anxiety to establish Pantheism, the non-dualist (*advaitin*), resorts to the expedient called *vivarta*, or proclaiming Gods' world as false—the most heinous charge that can be laid against God§. But philosophers like Râmânujâ also are Pantheists, and it has of late become the fashion, especially among the Bengalis, to call his Pantheism *parinâma*, or as if he preached that God's substance itself underwent modification! No, never do the Visishtadvaitis—be they Vaishnavas or Saivas—preach that God's *essence* undergoes modification, but that His adjectival body, the real universe of *chit* and *achit*, rotates in a circle of half manifestation and half resolution, but never vanishes into non-being, nor springs into *illusory* being from God's essence, as the extreme Pantheist (*advaitin*) would have it. Now, leaving the long terms of dialecties and polemics, and the confusion of intellect they must cause to the non-initiates into their mazes and mysteries, in plain words, the mono-pantheistic complete idea of the God-head may be understood by the simple proposition that the '*One* God is *everywhere*'‡ The above exposition was necessary for the proper comprehension of the sentence: *Tad-vikâri Sivaschet, na*'=' Himself, not undergoing modification' (see Transl. of stanza). Well, God is thus always *with* us, *in* us, *about* us, and in fact *everywhere*. Were it not for such intimate union and presence, how could He be logically called infinite, or Omniscient. (Monotheists! or Extra-cosmic-Deists! answer this.) Were it not for His constant companionship with us, how could we *be*, *think*, *do*? He is thus our *magnet*, whose influence is constant and supreme, and whose movements are followed by the *iron*,—His universe. But in the reciprocal action set up between the Magnet and the Iron, the Iron is magnetized, not the Magnet ironized. Hence the stanza says: 'Himself, not undergoing modification.'

Stanza VI. The refractory iron is gradually influenced by the constant presence of the Magnet. The iron is beginning to divest itself of its rust, and beginning to get magnetized. The soul must learn its influencer, God. Doubts arise as to visibles and non-visibles. 'The visible is not God', the *Advaitin* idealists cry on the one hand, 'the invisible does not exist at all', the Positivists cry on the other hand; but if we should tell both; 'Find God in the visible existent', the scientific materialist, or atomicist might turn round and say,:—"Yes, the visible, I admit, is existent, but it is the work of the non-intelligent atoms, their spontaneous, heedless, design-less movement; and therefore where can be God, where it seems all non-intelligent." The wise men come to the rescue, and teach the doubting iron soul thus:—'Because a thing is invisible, it is absurd to call a thing non-intelligent, if its existence is admitted on the score of visibility. Understand that visible and invisible are both existent, and their existence and all work contingent on such existence,is due to Intelligence interiorly and exteriorly directing all towards a definite purpose. If you so understand God, you are installed on to the first rung of contemplation. This contemplation is called the *Para-svarûpa* contemplation, the begininng of spiritual enlightment for the soul.

Stanza VII teaches the *Sva-svarûpa* contemplation, or what one's own soul is like with reference, and in relation to matter on one side, and God on the other. The expression *naâchit—chit—sannidhau* =' Not,—with matter and soul' (see *Transl*) is susceptible of two interpretations. The 1st is that God is forgotten or hidden from view, when soul is in conjuction with matter. The 2nd is that God (*Isvara*) is neither soul (*chit*), nor matter (*achit*). When soul and matter are in conjunctiou, 'they understand each other not.' For if soul understood the nature of matter, it (soul) would reject it (matter); and if matter understood soul's inklings (*sic*!) towards Divinity, it (matter) would desert it (soul). Time comes, when the soul understands matter, and understands God, and understands itself as different from both; the soul to renounce its old attachments to matter and re-establish relations with God. Stanzas VI and VII put together mean the mode of meditation to be practised by the soul, viz: meditation of God's nature(*para svarupa*) as the *base*, to which meditation of soul's nature (*sva-svarupa* is *adjunct*.) Here it might be asked why Stanza VII, teaching soul-contemplation, should not have preceded Stanza VI, teaching God-contemplation. The reply is that it would have been so, if the Goal of the spiritual Pilgrim had been *Kaivaly-anubhava*—soul-realization—instead of *Brahm-ânubhava*—God-realization. *Kaivalya* is isolation from Brahman (God), and as such belonging to the fifth *conditioned* state—the *turîy-âtita*, mentioned in stanza IV (*supra*). The *unconditioned* Goal is God; and Sivajnana-Bodha, dealing as it does with the Aspirant soul for *this* Goal, rightly do the Stanzas VI and VII stand as they are.

* In our view, the term Pantheism is the least satisfactory to describe Ramanuja's theology, much less Sankara's philosophy.—*Ed.*

§ The Monists never say that God's world is false, but only man's vision is blurred.—*Ed.*

‡ Now, this is the burden of the monist, again!—*Ed.*

The epithet 'Grace-ful' for God occurs in each of the verses V, VI and VII. This is with reference to salvation by Grace. On this subject a short note will be found appended at the end of this Treatise.

Stanza V (*supra*) refers to the secret influence of the Holy Spirit over the soul, acting from eternity. Stanza VI, then refers to the wise men or the already God-ripe (*Budha*), showing the way to the struggling soul, whose beginnings of enlightement are seen in stanza V. Stanza VII refers to soul being then made to reflect on itself and as correlated to matter and God. And now, Stanza VIII. shows God as coming more forward to the Soul's help, as Teacher. In Stanza IV, God acted without Soul's knowledge. In Stanza V, He acted through His messengers and ministers. In stanzas VI and VII, the Soul was being prepared to meet Him directly; and here in Stanza VIII, He is seen face to face. He teaches him by showing the snares of the senses by which he is trapped. Forthwith the Soul's face is turned *against* its capturers, and turned *towards* the Liberator (God).

After contemplation, there is Divine Revelation; and now the Path is entered .Stanza IX tells us how when the Pilgrim-Soul has passed the sharp boundary between earth and Heaven, all the tendencies and proclivities for the former gradually drop off. These tendencies are compared to the deception caused by mirage. The soul has ceased to run after them after entering the Path, but though the chase has been given up bodily, the mental impressions or traces (*vrittis*) remain; and these get obliterated, when the *antaryâmin*, or the Teacher alluded to in Stanza VIII, has been found, by one's introspective faculty developed by contemplation, to be dwelling in one's own heart. In this stanza IX, devotional religion, or the religion of the heart begins. Indeed does it truly begin when the cool shade of God's feet comes to refresh the soul, parched and baking in the fires of worldliness, hithertofore (*sic*!). That devotion is embodied in the Five-lettered Mantra, the repetition of which and musing on its meaning, serving as the beacon-light to guide the God-ward soul. He becomes now the sage (*sudhih*). God is here named as 'the Bliss-ful.' After 'the Grace-ful,' 'The Bliss-ful,' of course Contemplation comes from Grace, and devotion or love from Bliss.

1. The meaning of this Holy Formula is briefly this: "Not for me or mine I am, but for Thee and Thine," implying *unbartered love* and *non-rewardable* service for Him.

Further stage on the Path. The notion of separation from God, the feeling of distance from God, these begin to wane, as Stanza X points out. God-intoxication produces self-forgetfulness. Intense devotion to an object, leaves the object alone, the devotee seeming to have entered into the object and identifying himself with it. All the Alvârs exclaimed like this. Even in our own matter-of-fact (!) days, Sri Paramahamsa Ramakrishna Deva raved like a mad man when carried away by ravishing visions flitting across his God-consciousness. This attitude of the entranced devotee is known by the phrase: '*Bhramara-Kîta-nyâya*,' or the chrysalis developing into a winged creature by intensely absorbed attention*. Devotion is concentration with love, or such deep thought strong enough to materialize, like the stigmata on the person of the Roman Catholic Saint. From *sage*, the soul is now become *saint* (or from *sudhih* of Stanza IX to *siddha* of Stanza X). The *sage* is still the Fighter on the Field, but the *saint* is Victor. After the victory won, what on the battle-field is his own. He is now become the king's own son. The son's orders carry weight as if they emanated from the King Himself. The son's acts are after the King. The soul has entered into God (during devotion); his will is harmonized with God's will for the time being. His feeling is one of complete deliverance from all contamination and illusion; and tastes for the first time what the halcyon of bliss is. This is the purport of Stanza X.

Now then to Stanza XI. Stanza X showed the beginning of love to God (or God-love). This love has many stages, grouped under *para-bhakti*, *para-jñâna*, and *parama-bhakti*. Sight of God is *para-bhakti*; joining Him is *para-jnâna*; and fear of separation from him characterizes *parama bhakti*. This last is what the phrase '*parâm Bhaktim*' in Stanza, signifies. God is here again the Bliss-ful; for out of his inordinate (*sic*!) love, He shows to the soul the Highest spiritual Truth, that he is the Illuminer of which the soul is the co-inherent illumination, just as light co-exists with the sun and disappears with his disappearance, and appears with his appearance, and just as intelligence co-exists with soul (the Intelligent), departing with its departure and existing with its (soul's) existence. Soul in its freed state, not only co-exists with God, but co-acts, and co-shines with him. The divine will and human will are harmonized, the two strings of the cosmic harp are attuned; and cosmic work is one concord of Divine music. Is not God the *Benefactor*? We must ever sing to him Hallelujahs, says the Upanishat: '*Etat Sâma gâyan âste*.' The benefaction consists in the allaying, by God, of the fear of separation, the soul may feel, by pointing out to it the groundlessness of the fear by the illustration of Illuminer and illumination, which can never exist in separation. 'So I and thou,' says God.

In Staza XII, the Goal is reached. Hitherto, it was only the three aspects of *Moksha*, viz: *Sâmîpya*, *Sâlokya*, and *Sârûpya*. Now it is *Sâyujya*, or union with God, not transient union during moments of devotion. The *Sâyujya* here, is meant for the complete disappearance of

* The larval metamorphosis of Hexapods was unfortunately never present to the inner conciousness of our wise ancestors!—*Ed*.

man from his earthly tabernacle, the complete divestment of all his previous disguises, and appearing in his true and genuine colour of Divine Sonship, and as enlisted into the company of the Celestials for Divine Service for ever and ever.

If man desires *Mukti* (salvation), let him first cultivate the friendship of the 'good' (*satah*), and he then gradually rises to be one of them himself. In this way this stanza is a *resumé* or summing up of the Teachings of the Holy wo k, called the: *sivagnâna-Bodha*.

*Note* on Grace referred to in the gloss on Stanza V:—

God's methods of salvation (or saving man) are six in number which are,

(1) Salvation by desire (*apekshâ*)
(2) Salvation by relation (*anvaya*)
(3) Salvation by liberality (*udára*)
(4) Salvation by force (*udára*) §
(5) Salvation by love (*vâtsalya*)
(6) Salvation by grace (*Kripa*)

(Adapted from Srí Periyavácchán Pillai's Commentary on Stanza 19 of *Tiru-nedund-ândakam*).

A. G.

# EXTRACTS.

## ALCOHOL.

MODERATION OR TOTAL ABSTINENCE,

*By* T. D. THOMAS, *Vice-President of the Church of England Temperance Society, Vellore.*

I. All liquors as brandy, whiskey, gin, wine or beer are taken for the stimulating and intoxicating principle in them, called alcohol. Beer and wine contain only a small percentage of alcohol, from 5 to 20 per cent., but in brandy, whiskey, gin or rum, it is nearly half. Though taken for digestive or tonic purposes, it is the alcohol in these drinks that makes them pleasant or agreeable, as, deprived of the alcohol, they would not be taken, whatever their tonic or digestive value might be.

II. The effects of alcohol on our body, as tested by scientific experiments and verified by experience are as follow :—

*On the blood and heart.*—It is well known that the small globules in the blood, known as red corpuscles play a most important part in the nourishment and upkeep of ourbody. They carry oxygen to the various tissues of our body, and get rid of the waste products in the blood. Now when alcohol comes in contact with these globules, some of them are destroyed outright, others rendered slack and imperfect in their duties. Hence the pale, haggard or blotched appearance of some drunkards, and the bloated, unhealthy appearance of others, as the waste materials of their body, instead of being regularly got rid of, are retained inside owing to the imperfect working of the blood corpuscles, and causes the bloating. These effects are uniformly produced even when small quantities of alcohol are taken. The weakest wines must be diluted with four times its bulk of water to avoid the injurious effects said above, according to Dr. Kellog. The effect of alcohol on the heart has been very minutely studied by Drs. Parkes and Richardson, two very eminent authorities. They found that alcohol makes the heart beat faster, and increases the work of the heart. Eight ounces of alcohol caused the pulse to beat faster by one quarter of its normal rate; and the same amount made the heart to do more work than normal. It has been calculated that this extra work is equivalent in twenty-four hours to a man raising 127 tons one foot high. This is energy wasted; the body must be weaker for it. This is the real meaning of a stimulant. It does not *create* any strength or energy—but only *draws out* by extra work any store of energy that might be in the body. A stimulant no more strengthens a man than a sharp cut with a whip strengthens a wearied horse. Both stimulate for the time being, but really exhaust.

*On digestion, nutrition, and strength.*—Digestion in the stomach is carried on chiefly by "gastric juice," which is secreted by the stomach. The active principle of this gastric juice is called pepsin. Alcohol has got two different actions here. It decreases the quantity of gastric juice secreted, and it deposits the pepsin from the gastric juice in which it is held in solution. Experiments have been conducted in which artificial digestion has been carried on in bottles. Food and gastric juice were put in some bottles, and the temperature of the bottles kept up artificially to that of the interior of the stomach. Into some bottles, in addition to the food and gastric juice, alcohol was also added. The food in the bottles without alcohol was digested completely after five or six hours, whereas that of the bottles containing also liquor were not digested, or only partly, according to the strength of the liquor put in. Those bottles containing the strongest liquor showed the smallest degree of digestion. Professor Gluzinski has proved the same thing in another way. He drew off by a syphon tube the contents of the stomach after food, with, and without liquor, and found that so long as alcohol remained in the stomach digestion was delayed; after the absorption of the liquor digestion began. If any further proof that alcohol hinders and does not help, digestion is wanted, we have only to look at the indigestion, flatulence, vomiting, and other dyspeptic troubles of the drinker. It is the feeling of warmth in the stomach created by liquor that deceives the drinker, and makes him

§ The Sanskrit word is by no means the right one.—*Ed.*

think that it helps his digestion. If alcohol does not help digestion, and also prevents the blood globules from performing their vital and nutritive functions, it is quite clear that it cannot add anything to the nutrition of our body or increase its strength. This has been proved in other ways also. Men have been set to do fixed tasks, as digging, or walking a certain distance, and have invariably declared that alcohol only weakened and did not strengthen them to do their work. Daily labourers of all classes, who have left off their drinking habits, unanimously testify to the benefits of Total Abstinence. Generals of armies have testified that soldiers have undergone the greatest of hardships successfully, without the help of liquor. Competitors in athletic games, champion walkers, climbers and swimmers, rowers, &c., all avoid alcohol, which they would not have done if it increased their strength; their avoiding it shows that it decrease their natural strength. Does alcohol, increase our bodily heat? We feel warm after taking alcohol, but if the temperature be tested by the thermometer, our body heat will be lower than before. The explanation of this is, that alcohol liberates the heat stored in the heart-centres of the body, and brings it to the surface, where it is cooled by the outer air. So the body is really colder while feeling warm. After the fatal experiances of so many who tried to keep up their heat by liquor in cold regions, now all those who work in very cold regions, avoid alcohol as their deadly enemy. What becomes of the alcohol taken into the body? On this point there is some difference of opinion among scientists. Yet the generally accepted conclusion is that of the French Professors Lallemand, Perin, and Duroy, that alcohol goes out of the body by the various excretory channels, after remaining some time in the boby. There is no evidence to show that it is an accessory food, or that it is used up in the system. It is now admitted that it is capable of creating neither energy nor heat in the body, and is in no sense a food. The editor of the *British Medical Journal* has stated, that to call alcohol a food in the face of its effects known to us, is an "abuse of language."

*Its relation to disease.*—The liability to be attacked with all diseases is increased in a person who habitually takes alcohol, even in small quantities, the alcoholic habit lessens the vitality and resisting power our bodies naturally possesses, making them easy prey to diseases. Some diseases as *delirium tremens*, or cirrhosis of liver are the direct result of drinking liquors. The same illness which in an abstaining patient will easily pass off, will either be fatal protracted in a patient addicted to the use of alcohol. Physicians like the late sir Andrew Clarke, Sir Henry Thompson, the late Sir William Gull, foremost men in the profession, have declared their firm conviction, that a great majority of the diseases that have come under their notice, have been brought about directly or indirectly by the habitual use of liquor in "moderate" quantities. Acting on this conviction, three, "declarations," have been sent into the Government by large number of physicians in England in 1839, 1847, and 1871, that the habitual and moderate use of liquor is conducive to neither health, strength, nor length of life.

*Its relation to length of life.*—The evidence in this particular is from an unexpected quarter, but quite conclusive. Life Insurance Societies have verified from a purely business point of view, that the life of an abstainer from liquor is from 20 to 30 per cent. better than that of a moderate drinker, while drunkards are not at all admitted to insurance. Neison's figures are accepted as being reliable and accurate. He has shown that between the ages of 15 and 40 for every 10 abstainers that die, on an average 36 intemperate men do die. Consequently many insurance companies reduce the premium to abstainers, as they increase it to drinkers. It is also well known that centenarians and others who have lived to a good old age have almost invariably been abstainers from liquor.

*Risks of moderate drinkers to become drunkards.*—Even of alcohol in small or moderate doses be a good thing—which it is *not*, has been shown—but even granting it to be and innocent enjoyment—moderate drinking—yet there is the risk of acquiring the drink habit, and becoming a slave to it. Certain persons are peculiarly inclined to it from their constitutional nature, and no one can say, who are so inclined, and who are not, before the trial is made. Of the innumerable drunkards, in any country, not one, when he began to take liquor in moderate doses, wanted or expected to become a drunkard. and ruin his health and happiness. Yet in spite of themselves, alcohol dragged them from comfort, and honour to dishonour, and misery. Men of the highest rank and greatest culture are among its victims. Besides, their is no limit for moderation, one glass may be moderation to a man now, five years hence he might take six glasses and still consider himself moderate, if he can only "stand" it. Perfect safety, therefore, is only in Total Abstinence.

*Some startling facts of the drink traffic.*—The innumerable evils of the drink traffic cannot be shown in figures, or tabulated in statistics; yet some facts are startling enough.

The amount of money spent in Great Britain for liquor by the people in 1899 was 162 millions of pounds sterling! and for the manufacture of this 162 million pounds worth

of liquor over 80 million bushels of food-grains had to be destroyed. This enormous quantity of food-grain, if rightly used, would have greatly reduced that pauperism which is kept up by the liquor traffic.

Over 80,000 men have been estimated to die yearly from the direct result of drinking. Nearly one-third, or between twenty-five and thirty thousand of the insane persons in the country (Britain) have become so by drink.

It has been amply proved that pauperism, with its hideous details, is mostly due to drink. Out of 21,000 applicants for relief on a certain occasion only two were total abstainers.

Judges, magistrates, mayors and police officers have testified over and over again, that three-quarters of the crime committed in the country is under the influence of drink. Lord Chief Justice Coleridge remarked that if the drink traffic is abolished, nine-tenths of the prisons could be closed.

The above is only a partial view of the evil of drink. The loss of health, character and happiness resulting from drink cannot be shown in numbers. The late Mr. Charles Buxton, M. P., himself a brewer, said that there are 500,000 homes in England where happiness is never felt, owing to the vice of drink.

*On the adulteration of alcoholic liquors.*—As Dr. Chenery remarks, alcohol, bad as it is, is not left to do its dirty work alone. It is "mended" and "improved" in various ways. The same authority remarks that the adulterations and sophistications of alcohol have become the marvel of our age. The following instances are given:—In 1896, Oporto, in Portugal, exported five times as much wine as port wine as is possible to be made from the vineyards of Oporto, where alone it is made. London consumed twice as much port wine as was shipped from Oporto; and New York, half as much more! Thus London and New York alone consumed fifteen times as much port wine as is possible to produce from port-grapes. If we add to this the amount consumed in all other parts of the world as port wine, is there one chance in 100 that what we get as port wine is the real article? So perfect are the methods of concoction that a California wine-grower confessed that he is unable to distinguish the fabrications from his own genuine productions. What is true of port wine is equally true of other wines, as claret, Burgundy or champagne. Among the articles that improve wine are cochineal, beet, fuchsin, arsenic and aniline dyes. The last article was used to the extent of 75,000 gallons to colour wine in one year in the United States. Nor are brandy, whiskey or beer any better in their composition. A maltster confessed that if his customers knew what he does, they would all leave him. "Cocculus Indicus" is the chief dangerous ingredient added to beer. Two samples of the best brandy bought for medicinal purposes were analysed, and found to contain nitric, sulphuric, and prussic acids, Guiana pepper and fusel oil. Liquor manufactures blandly offer formulæ, by which spurious brandies can be made, which excel the genuine ones! The following was the recipe for one: "Ten gallons of kerosine oil, three pounds of potash, one ounce of strychnine, mix with soft water." A reliable authority pronounces that, out of 1000 gallons sold in England, 999 are vile compounds. Every business has its tricks of the trade, but the liquor traffic has rightly been called a "trade of tricks."

*To sum up the effects of Alcohol.*—1. It impoverishes the blood, and renders it unfit for its natural functions of nourishing and vitalising the body; hence, paleness, anæmia, blotches, and ill-nutrition in those addicted to liquor.

2. It prevents the elimination of waste products from the body, and also tends to mal-assimilation of certain articles of food; hence the unhealthy bloating of drinkers.

3. It retards and prevents digestion so long as it remains in the stomach, by interfering with the proper secretion and function of gastric juice, the feeling of warmth created in stomach deceiving the drinker as to the real action of alcohol.

4. It removes the body heat by liberating it from the heat centres inside the body and bringing it to the surface from where it is lost to the outer air, though a man feels warm while he is losing heat like this.

5. It is not a food in any sense, and is capable of creating heat and energy in our system. As it is no food in itself, and will not even allow other food to be properly digested and assimilated, it does not in any way add to the strength or nutrition of our body. The hardest tasks are performed, and great endurances of strength are undergone, in every case without the aid of alcohol.

6. Statistics have clearly proved that the life of a drinker is only about three-quarters of that of an abstainer in duration; and Insurance Companies adopt this as their principle of business.

7. As alcohol reduces the vitality and resisting power of the body, it becomes an easy prey to diseases. What is slight in an abstainer is serious or fatal in a drinker in many cases. In many instances alcohol itself causes diverse serious diseases.

8. Moderation in the use of liquor is a great snare to which there is no limit. The same quantity which causes a certain amount of pleasant stimulation now will not be quite enough to produce the same result a year hence. So comes the gradual growth in drink. Besides, owing to some constitutional peculiarity, some cannot restrict themselves to moderation. All the drunkards that now exist were once moderation men, when they began.

9. The adulterations and sophistications of liquor have become so common, widespread and universal, as to become almost a legitimate part of the trade itself. Any change required in the matter of colour, age, piquancy or flavour in alcoholic drinks is easily brought about by chemical means.

10. *The numerous evils of the drink traffic.*—An incredible sum is annually spent by the nation (in England) for liquor, which is neither a food nor a wholesome drink. Enormous quantities of food-grain which would support and nourish people are destroyed annually to manufacture liquor.

The only return for this enormous outlay is poverty, disease, crime, insanity, misery and wretchedness. The consideration of this evil alone should induce anyone with self-respect and love for his fellow-creatures to have nothing to do with alcohol, which has done, and is doing, such an awful amount of mischief.

As a medicine it might be useful in the hands of physicians; but as a beverage it is harmful, unnecessary and dangerous, even in quantities considered "moderate." The natural and safe path is Total Abstinence.

(*From the "Abkari."*)

## SHANKARA.

Many of you have heard the name of Shankaracharya. He was the greatest Hindu Philosopher of his time. He was a Malabar Brahmana who according to some English writers, flourished in the ninth century after Christ. Shortly before his birth Shankara lost his father. His mother was the reverse of rich. All the same. she took particular care of her child who had no one else to look up to in this world but his good and dear mother. She did all she could to educate her son; while in his turn, he did his best to avail himself of her anxious care for his education. Shankara was a boy of ambition as well as of determination. He was highly partiotic. His heart ached to see the confusion in which the Hindu religion then was. While yet in his teens, when many of you young readers enter the University, Shankara decided to leave his hearth and home, to renounce the pleasures of life, to go about preaching to his people the true religion *i. e.* Hinduism. His mother stood in his way for some time. However strongly he might have felt the call of duty to lead men to the true path, he subordinated it to the feelings and the dictates of his venerable mother. Against her wishes he dared not go. He begged and prayed to be allowed to set out on his mission, but all in vain. The poor fond mother could not suffer her only child—the light of her eyes, the prop of her old age, her beloved hopeful —to live the life of a Yogi and a Sannyasi. But the Time for him to do his great work, which had been pre-ordained, which he had been destined to do, which Ishwara had intended this humble servant of His to carry out, for the benefit of Humanity, was fast approaching. And who can turn the hand of Time on Life's dial save the Lord who sets it in motion? About this time there happened one incident in Shankara's life which hastened his departure on his noble mission to serve Man. It is said that as one day the mother and the son were crossing a rivulet which ran through a hilly tract, the waters suddenly rose high just when the two helpless wayfarers had reached mid-stream. The good mother always anxious about the safety of her dear child got alarmed. The astute boy saw his opportunity, and extorted a promise from the lady to cheerfully let him go to fulfil his task. Thereafter he conducted himself and his mother safely across, by swimming with her to the opposite bank. Once out of his home, he travelled for sixteen years, all over the country visiting the principal temples and *tirthas*, the hallowed abodes of the *Rishis* and *Mahatmas*, the celebrated seats of learning. Truly may it said of this great Indian *Yogi* that "he came, he saw, he conquered." He converted all the eminent men of his day wherever he went to the true faith. He wrote and talked incessantly, explaining the ancient Shastras. His commentaries on the Brahma Sutras, the Upanishads, and the Bagavad Gita, his minor poems and songs, will endure as long as the Sanskrit language lasts. Shankara soon became the leader of a distinguished order of learned monks who founded various centres of learning and devotion in different parts of India, some of whose priests even to this day delight in the name of their great Master, Sri Shankaracharya.

(*From "the Central Hindu College Magazine."*)

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